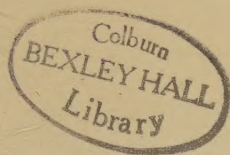


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EDITORIAL

We must not envision for the future a Church which is merely maintaining the traditions of the Church of England in Canada; we must not envision a Church which is ministering only to those of British ancestry or those of a special social class; and we must not envision a Church which is just barely holding its own against pressures opposed or indifferent to the Christian religion in our society. If the Church is to be true to its mission in any significant sense in the next generation or so, it must have its central purpose clearly in mind; it must be creative, vigorous and adaptable in the face of every new challenge; and more specifically, it must have a greater number of clergy adequately trained and thoroughly prepared for their work.

We live in a period in which for one reason or another a large number of people have become conscious of the need for "religion." In other words, it is a period of great opportunity for the Church. But there are good and bad religions abroad, and if the power of "new life in Christ" is distorted or concealed by our failures, if for lack of priests we cannot staff our parishes, we can be certain that people will look elsewhere for answers to their religious needs. It is in fact, a matter of desperate urgency that more men be recruited for the ministry. It is a responsibility that rests with every parish in Canada. The situation must be faced now, for if it is not, we will pay the price in the future. Instead of advancing in the next generation, the Church will decline.

There is also a pressing need to study the adequacy of theological education in Canada, for men who are badly trained will find it difficult — if not impossible — to cope with the demands of the age. But this is a more specialized problem and requires separate treatment. We are concerned here with a question that faces us all. What can be done to win more recruits for the ministry?

Most frequently this matter rests with the local parish priest. God has entrusted him with the cure of souls in his parish, and when his job is done well and when he is happy in his work, he is almost bound to attract men to his vocation. When he has taught with conviction that the Christian Faith concerns matters of life and death, when he has taught that the work of the Church is the most urgent work on earth, it is almost inevitable that some will respond to the Church's need. But from time to time, he must devote sermons specifically to the problem, sermons in which at least four points should be stressed: the magnitude and urgency of the Church's work; the variety of skills and talents and men required for the ministry; the fact that God overlooks personal "unworthiness"; the fact that a call to the ministry generally means a call from the Church rather

than a peculiar mystical or emotional experience.

There must be more preaching of this sort, but the preaching must go along with good pastoral care and definite encouragement for those who show signs of interest. It is not a problem that can be neglected. It will not solve itself. The parish priest must be concerned with it constantly and recognize it as a fundamental part of his work.

But there is a further possibility. Frequently the parishioner gets only a fragmentary view of the Church. He tends to identify it with the parish in which he lives. If there is little life in the local parish, if the local clergyman does not happen to strike his fancy, there is hardly the remotest chance that if he were of high school or college age he would even consider the ministry as a possible vocation. On the other hand, if he had some opportunity to encounter the Church in a bigger way — perhaps even at a diocesan rally with a special speaker — he might begin to understand more clearly the scope and expanse of the Church's life and work. Perhaps some men would find their way to the priesthood through such a vehicle as this. At any rate, we cannot afford to let the matter drift. We are in no position to ignore suggestions. Some sort of action or campaign at the diocesan if not the national level is necessary. A diocesan rally of some sort, with special speakers and a follow-up program, might be a valuable supplement to the efforts of the priest in his local parish. It is not a matter of high pressure salesmanship; but it is essential that the facts be clearly presented to those who might have much to offer in the service of Christ and his Church.

THE AIMS AND IDEALS OF THEOLOGICAL EDUCATION

The theological college as we know it to-day is quite a modern phenomenon. It is largely the product of the second half of the last century. In that period under the impact of liberalism and secularism a host of universities sprang up with only a tenuous, if indeed any, connection with positive Christian Faith. In most cases no provision was made for a theological faculty to give the necessary training for men seeking Orders in the Church. And where the old theological faculties carried on, as in Oxford and Cambridge, it was felt by the Church that they no longer provided the atmosphere and training (especially in the pastoral field) required for those called to minister in an increasingly secular age. Out of this situation, together with the need for a greater number of clergy drawn

from all classes, developed the theological college with its own close-knit community in which emphasis is given as much to devotional discipline as to intellectual study. In some instances, Christian liberal arts universities were established with faculties of divinity; in others the theological college came into being as an autonomous community, often in close connection with a university through federation or affiliation. In any case, the theological college is a comparatively new thing, standing even yet in the experimental period of its history. This means that theological education is still in the situation of clarifying its aims and ideals and of relating itself effectively to the needs of our time.

Primarily, theology, and theological education exists to serve the Church, and not for its own sake. This means that theological education must be geared to the real needs of the Church in this age. A perennial need of the Church is for trained men who have grasped, or better, have been grasped by, the historic Gospel, spiritually and intellectually. The proclamation of this Gospel ever has and ever will be the prime duty of the Church and its ministry. "Woe is me," wrote St. Paul, "if I preach not the Gospel". This Gospel ever remains the same: "God was in Christ reconciling the world to Himself". In a sense the whole body of theological training must revolve about this text; all theological studies will, directly or indirectly, unfold and amplify the wealth of implication, for knowledge and practice, bound up in these few words.

The study of Holy Scripture, the Divinely-inspired record of Revelation and Reconciliation, must hold the topmost place in the curriculum. Historical, critical, and exegetical study of the Bible is important if we are to grasp the living Word of God. But the Word becomes alive for us, that is, it grasps us and controls us, only when academic study is positive, and supported by regular devotional study of the Scriptures privately and in small prayer and action groups. The minister whose roots run deep in the Word of God will be a prophet and a pastor in any day. A ministry with only a sketchy knowledge of and dependence on Scripture will deliver the word of man, not the word of God.

In close connection with Biblical Study there must be doctrinal and philosophical studies, through which the Gospel is interpreted in relation to the profound questioning, conscious and unconscious, that underlies the restlessness and anxiety of modern persons; through which the Gospel is brought into fruitful contact with the cultural idiom of the day. Reflection on our faith is necessary if the faith is to stand and withstand the pressure of pagan ideologies and perhaps more threatening, semi-Christian ideologies. Through the study of philosophy of religion and systematic theology, the student is provided with norms for determining the basal questions of modern man. These are, consciously or unconsciously, questions to which

the Christian faith can give the answer. Furthermore, philosophical and doctrinal studies enable us to distinguish between that which has perennial significance and that which (however culturally relevant in the period of its first enunciation) is now otiose in the Christian doctrinal tradition.

Then there must be a considerable portion of the curriculum devoted to Church History which is nothing less than the story of God's judging and redeeming grace in the Church and the world. It is not enough to be informed about the Church's progress through the centuries, making stations at significant dates. One needs to realize that the study of Church History is a way to become aware of one's participation in "holy history". It is one thing to know about Church History; it is quite another to use this discipline as a means of increasing one's sense of Christian history. Surely it is man's consciousness of history, his awareness of himself as part of the issue of a unique story that contributes essentially to his dignity, power and sense of responsibility. Historical consciousness is an essential attribute of one's "humanum"; Church historical consciousness is an essential part of our Christian "humanum". Such a historical consciousness is our surest defence against the blandishments of the modern gospel of change for the sake of change, and no less our defence against adamant reaction to the prompting of the Holy Spirit. History has a right to be considered the queen of the sciences, if only because historical awareness is so intimately bound up with the preservation of human dignity, humility and responsibility. He who debunks history in this sense, debunks both man and God.

Finally theological education should afford a place an apprenticeship in the practical arts and skills of the ministry. The parish priest must be a craftsman, even as his Lord. It is true that there is a perennial tension in all education between the so called theoretical and practical disciplines, but it is much exaggerated. Theoretical subject ought to be presented and studied in such a manner that the practical implications become evident to the student. Similarly, the practical disciplines will have no real power or depth if they are not continuously related to theoretical bases. The tension becomes intolerable as long as we think that theory and practice are not intrinsically related. To learn homiletic technique should not be regarded as accidental to the understanding and proclamation of the Gospel. To study liturgical details should not be treated as a matter of theological or spiritual irrelevance. Wilbur Urban in a most important book, "Humanity and Deity" quotes with approval a phrase from Croce "the inseparability of intuition and expression". The practical expressions, the means of communication, of the Gospel should never be regarded as fringe courses in the theological curriculum. Of course, there will always be a tension between theoretical and practical

interests and demands, but we cannot resolve this tension, we can only make it work for us. All the arts and skills which are needful to the work of the prophetic, priestly and pastoral ministry should be discussed and, as far as possible, practiced under intelligent direction within the framework of the college course. It is not irrelevant to ensure that a man's passion for souls be structured by the insights of modern psychology, pedagogy and sociology, and shaped by experimental periods of "Field work".

All these studies belong to the core of the theological curriculum. Together with the close-knit community life of worship and fellowship, it is the objective of such a course to fulfil the Church's primary need — the supply of men for the Ministry who are qualified by learning, piety and skill. These qualities have always marked out the parish priest at his best down through the Christian centuries.

Finally, a word about pre-theological training. Normally it is expected that every man proceeding to Theology should have an Arts education or its equivalent. This is a reasonable rule. Theological study at the proper level is post-graduate study insofar as it presupposes some familiarity with the questions of culture, the humanistic and scientific traditions which have given shape to our age. The pre-theology Arts course should not be regarded as a necessary evil before one gets down to theology. It is, or should be, a period in which the student gets acquainted with the best in the human heritage, and grows familiar with the perennial and contemporary questions of man on ultimate issues, as they have been most lucidly enunciated. It is true that some Arts courses are organized at random, or by the student's untutored preferences. This means a lack of organic unity in education. Where possible, Arts courses for Divinity students should be carefully prescribed in order to offset the disastrous consequences of so much "cafeteria" education. Where Arts students proceeding to Theology are known, they should be encouraged to take either a formal course, or an informal seminar in a theological subject, so that an opportunity is given to refer problems encountered in humanistic or scientific studies to Christian truth and values. The critical studies of an Arts course should lead to an increased ability to make intelligent discrimination of values. Where this is not developed, no theological course however devised, will be of full value to the theological student. The theological course is not a compendium of facts designed to provide a reservoir of knowledge for the rest of a clergyman's life, but rather a method of intelligent approach to the ways of God which will be of service in the interest of the continuous pursuit of truth and knowledge that should mark every parish priest. Theological education, ideally and in aim, is the beginning of ministerial education, not the end.

W. R. Coleman

EDITOR'S NOTE:

It was our hope in this issue to survey the state of theological education in Canada. Unfortunately the situation is so complex and the information available so difficult to analyze that we feel unable to offer any accurate account. It would be extremely interesting to know how nearly our Canadian colleges approach the standards outlined by Dr. Coleman. We should like to study this question more carefully and would be grateful for any comments from those involved in theological education at student, teacher or trustee levels.

THEOLOGICAL EDUCATION AND THE PASTORAL MINISTRY

The question which I propose to consider may be regarded by some as not relating directly to the theological education which it is the business of theological colleges to provide. By some the matter will not be regarded as a problem. But I venture to suggest that the matter is a problem — and a serious one at that — and that it does relate directly to theological college education. I speak of the practical pastoral function of the young priest. Now we are all agreed that no line of demarcation can be drawn around the pastoral aspect of the Ministry isolating it from the other aspects of the total Ministry. We have, perhaps, acquired the habit of thinking in terms of the ministry of the Sacraments, the ministry of the Word and the Pastoral ministry as constituting separate departments, overlapping in only an accidental way. But of course, such a separation is artificial and tends to distort our concept of the essence of the Ministry as such. Nevertheless, distortion is inevitable in the face of the practical requirements of pedagogy. By the same token, the student cannot always be relating deliberately what he is studying in Dogmatic Theology to what he may have attended to in Pastoral Theology a short time before.

We have the right, on both practical and theoretical grounds, to distinguish between the pastoral function and the other functions of the Ministry. And on this basis we have the duty to treat of it as an individual object for our scrutiny. At the same time, and as the very term 'Pastoral Theology' presupposes, we have no justification for thinking that such scrutiny, and whatever action appears to be necessary as a result thereof, is beyond the scope of the whole of theology and those whose task it is to train the candidate for Holy Orders.

Now, we speak of the various fields of study and practical endeavour

as disciplines; and quite appropriately so, for each requires the disciplining of one or another among our many faculties. Besides the spirit of worship and devotion which must pervade our whole person to make possible the most effective ministry, one aspect will call especially for the disciplining of our intellectual faculty; another of our powers of speech, diction, verbal persuasion; yet another of our poise, dexterity, and so on. In all these training is required, and under the guidance of the expert. It is difficult to understand, then, why anyone who agrees thus far will entertain the idea that, so far as the pastoral ministry is concerned, there is little or no need for special training and discipline. Those who do entertain this idea argue that when it comes to the informal relations between pastor and the individual members of his parish we are having to do solely with the social characteristics of personality, which are by this time fixed and impervious — except to a superficial and temporary extent — to any form of instruction. Now, it is certainly true that personality plays a very large part. It is also true that by that age at which most men begin their theological training the personality is becoming less and less amenable to change. But, granting this, there is still a great deal more to be said. Personality is no substitute for insight into the psychological workings of other human beings and oneself, or the sociological factors which play so vital a part in human life. The most affable, the most generous, loving personality cannot always save the pastor from serious blunders which are the result of ignorance — blunders the effects of which may be permanently damaging to the other person. The parson makes a simple statement, entirely appropriate to the situation as he sees it: but perhaps he does not see enough, for he does not know what to look for or he did not have sufficient guidance in recognizing what he was looking for. How could he? He is not trained to see it. But the result is a blunder, none the less. And it could, perhaps, have been avoided. It might have been avoided by even the smallest amount of training and discipline in recognizing the more obvious symptoms and indications of a problem which lies hidden from the average eye. The very least that such training can do is teach caution. And who is to say how many unfortunate incidents could be avoided were the parson aware that caution is the better part of outspokenness on some occasions, and that a short visit sometimes is better than a long visit. Even the person without so-called "personality" benefits in this respect.

The lecture room is the place for instruction in the theoretical disciplines and the theoretical aspects of the practical disciplines. But for the practical aspects themselves the lecture room is totally inadequate. If the pulpit is the place for training in rhetoric, the home, the hospital, the jail, the street corner belong to the training for pastoral care. Proper training, we are all agreed, requires close supervision. In this case the

supervision must be aided by men whose profession it is to understand psychology, sociology, and so on. We say "aided" advisedly: for the priest is more than a psychologist, a sociologist, or a counsellor. The supervision must ultimately be the responsibility of the same Priesthood which assumed responsibility for guiding him in the other phases of his theological training.

In this respect, theological colleges in Canada are not perhaps doing all that they might. It is not in every case because certain members of the staffs are not fully aware of the problem. It is partly because not a sufficient number believe that there is a problem, and one that demands study. There must be a way of making practical training possible, but the way will be found only when a considerable number of minds are turned to attend to it. Let us not gloss over the difficulties. We are asking for trained minds to supervise: whence come they? We are asking for a period of concentrated study and application. We are therefore asking for additional time and money. Although there are at present facilities in the United States for 'Pastoral Clinical Training', available for students and clergy who are able to find the time and means to attend, the number who do attend is obviously seriously limited. Nor is the scope of the course wide enough to meet all the priest's needs. We must, therefore, first look closer to home so that the student will not incur great additional expense; secondly, seek to include jails, reformatories, homes and the street-corner itself. We must enlist the close co-operation of the staffs of the various institutions, and of those of the local clergy whose competence makes them the natural supervisors in each particular circumstance. It must be observed that many of these avenues are already open. There is, at least, a point from which a start can be made.

G. W.

THE UNCHURCHED ORTHODOX

The Orthodox Churches in the U.S. are moving rapidly these days. The larges of them (Hellenic) claims a 736% increase in twenty-five years — from 119,000 to 1,000,000! They are all tackling their problems with a will: there has been a great determination aroused to deal factually with the difficulties posed by their American born youth: there is a widespread move towards the anglicising of the services, and it seems that they are moving inevitably towards the creation of an American Orthodox Church.

In Canada, the pace is much slower. There are far fewer indigenous

clergy, and while the clergy remain predominantly European in outlook and language, the youth problem is still boggled at and the national churches tend to pursue their isolated ways. Two unhappy results accrue from this — their present congregations in many places are composed of a diminishing number of old people, and the young people drift off into the spiritual void or are absorbed into one of the impoverished forms of Christianity that thrive in our land.

While Rome and others have been making a determined bid for all the derelict Orthodox for years, the Anglicans have stolidly withheld their hand, fearful of the charge of proselytism. However, in a circular dated June 5, 1948, Canon Judd declared a change in the official attitude of our Church towards the Orthodox. Where Orthodox newcomers find no "priest of their own Communion...our clergy...should shepherd them, either to hand them over later to the ministry of their own church...or where that is impossible, to prepare them for full membership in our own Canadian Church." A great field of endeavour lies open to the Church that can go to them with the fulness of the Faith and the warmth of devotional worship that our Church is capable of at her best. The Orthodox are always restive under the heavy hand of Rome, and suspicious of the gaps in Protestantism.

It is no use hiding the fact that such endeavour is beset with difficulties. The Orthodox are steeped in the sense of the numinous, and casual entry into the majority of Canadian Anglican churches does little to make them feel at once at home. Their laity, as much as ours, go by what they see in preference to what they hear. It is only when they have been attracted by the evocation of similarities to their own way of worship that you can go on to stress that we share a common heritage in the Faith. If we want these people we must put ourselves out to do it.

Moved into a parish thickly populated with unchurched Orthodox, one of our priests said that a new door had been opened for him, exposing a whole world of which he knew nothing. Wise man! He quickly began to make contact with them, and made a long trip to see the nearest Orthodox priest, and found that his friendly overtures were heartily reciprocated, and soon the Orthodox priest came to his parish and started to draw together the people. As he is only able to come quarterly to celebrate the Liturgy in their own tongue, he told his people of the friendliness existing between their church and ours, and advised them to attend the Anglican Liturgy and especially to introduce their children to our ways. Where our clergy are alive enough to the possibilities, this sort of thing is gaining ground. Our clergy are invited to take part in their Liturgy: there are foreign translations of the Book of Common Prayer put into their hands as they make acquaintance with our worship: with type obtained from foreign presses weekly notices are printed in the newspapers an Orthodox layman can

always be found who will write notices and the odd paragraph of teaching that can be included in the mimeographed parish magazine; time on the radio can be procured to advertise the services in their own language. It is worthwhile going through the painstaking process of learning the foreign titles to the different parts of the liturgy so that parallels may be drawn in conversations and in sermons.

Our accent on frequent and early communions means little to the older Orthodox. They make their communions on the greater holydays and family anniversaries, with fasting and absolution, but they expect to find the whole Family of God there, and not just the devout nucleus. Our Anglican pre-occupation with weekday activities seldom means anything to them, and the priest must not be too disappointed if they make no response to Bible classes, vestry meetings and the daily Offices.

Parish priests should obtain English translations of the Liturgy and all other services, catechisms, instructions, Sunday School lessons and calendars from the headquarters of the various Orthodox churches, and become thoroughly versed in them. Use as many of their terms as is possible. Give them the solemnity of the Altar service on Sunday and they will slowly come along. Glorified Morning Prayer will never speak to these people. Teach them — demonstrate to them — the Anglican method of confession and absolution, and they will eagerly avail themselves of it. They will come as far towards us as their background will allow. We must go as far towards them as conscience (and diocesans !) will permit. There are cases where our clergy have been instructed in the manner of celebrating the Orthodox Liturgy and now on occasion celebrate in English. The actions are intelligible to the older generation and the words to the younger. The older ones will forego the joy of hearing the Eastern rite in their own tongue if it means that their children can learn to appreciate it in the language of the new world. Where we have the full round of externals, of course, the going is immeasurably more facile. An open church door, with a multiple language invitation outside, and the sight of a candle-lit altar and the vestments of Holy Church and the faint smell of incense emanating from the sanctuary have brought to many an aching Orthodox heart the balm it has long sought.

Our own people are usually happy to see their church being loaned to the Orthodox. It does something to offset the slights we experience from Rome and the overbearing heartiness with which Protestantism glosses over fundamental differences. But where the aim is to absorb into the regular congregation, care must be taken to awaken the latent friendliness of our people towards those of a different tradition. It is worth while spending time on teaching parallels and explaining the Orthodox externals. I know of one Anglican congregation which insisted on placing two ikons

in their church as a mark of friendliness to their foreign fellow Christians, and the Anglican Litany desk has been willingly supplanted by the Eastern Analogion!

A determined effort to shepherd the Orthodox seems to invite Roman opposition. In my parish, immediately it became known that the Eastern Rite was being celebrated and Orthodox were beginning to attend our Eucharist as well, Rome sent a tri-lingual priest to take bi-weekly services in the Uniat Rite. A number of the older ones who had not had time to acclimatise themselves to our ways were attracted by the pleasure of hearing their own language in use. But not one of them has formally quit Orthodoxy for Romanism: in spite of warnings about our invalidity they come back betweenwhiles. And according to a friendly Uniat priest, Romans of the Eastern Rite are becoming increasingly unhappy. In spite of assurances from the Vatican about the inviolability of their Rite, the Latin bishops are intruding more and more with their authority. Revised liturgies are being foisted upon them: they are being forced to place statues in their churches: Romish box-confessionals are being built: their altars are being Romanised: the import of married priests is at an end and no more married Uniats are ordained in this country. The aim is clear — to latinise the next generation in worship and bring it completely under Rome in the western world. The drift to Orthodoxy in the centres where Orthodoxy can cope with it is becoming marked.

The reunion conversations of recent years have made us all look to our ground, and the fundamental differences between ourselves and our Protestant brethren have become more sharply defined. Ambi-dextrous Anglicanism is continually offering one hand to parties that by their very weight would upset our balance. What about the other hand? It is patent that twentieth-century Rome will never grasp it, but what about the non-papal Catholicism of the great East? Perhaps while we pray for a renewed impetus to the movement towards union with the Orthodox we should be doing precisely that which was so earnestly recommended to us by the Joint Committee on Re-Union in Canada: inaugurate an experimental period of growing together on the local level.

L. G. Warren

CONTRIBUTORS THIS ISSUE:

The Rev. W. L. Coleman is principal of Huron College, London, Ont.

The Rev. L. G. Warren was formerly rector of Holy Trinity Church, Medicine Hat, Alberta.

